Malaysia Message

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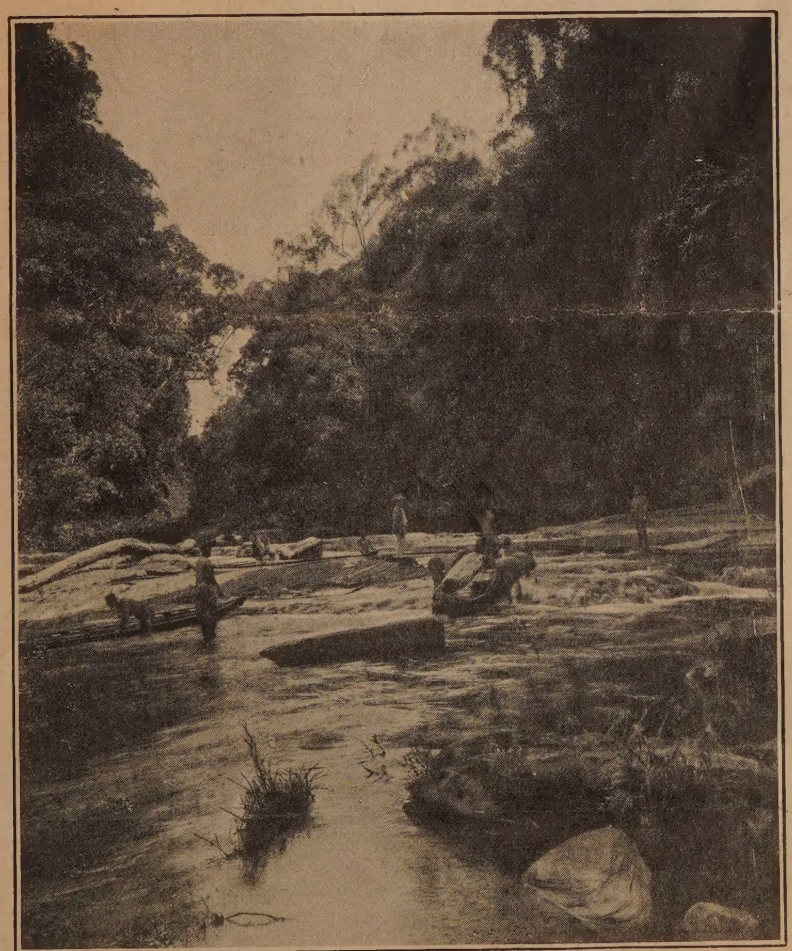

Rapids in a Jungle River of Malaya

—Bishop and Mrs. Edwin F. Lee and their secretary Mrs. Stella Kriekenbeek are up in the hills at Baguio, P.I., for a well-earned rest. Bishop Lee has not had a chance to go to the hills since 1927 and we hope that he and the others will be much benefitted by the coolness and quiet. They expect to arrive in Singapore on the 27th of May and will take up their residence at 8, Mt. Sophia, which has been completely renovated during their absence.

—We are quoting a part of a personal letter from Rev. J. A. Supramaniam who is enjoying a six months leave in Ceylon. This letter will be found on another page. We are also quoting from a letter written by Rev. D. P. Coole from Borneo where he has been helping Rev. J. M. Hoover.

—We are exceedingly sorry to report the death of Mr. Lee Tit Soo, a well-known linen merchant on Orchard Road. The funeral at Bida-dari Cemetary was largely attended and was conducted by the Rev. Murray of the Presbyterian Mission. His daughter, Miss Lee Lock Quee is a teacher in the A.C.S. on Coleman Street.

—Mr. Harvey Pinney, who is now enrolled in the Graduate School of the University of Minnesota, is planning to take a two months course in the Geneva School of International Studies in Geneva, Switzerland, this coming Summer. Mr. Pinney went to the University of Minnesota in order to be near to his father who is a resident in a veteran's hospital in that city.

—Rev. W. E. Horley arrived in Singapore on the 20th of April but Mrs. Horley did not come with him. He began work at once on Sunday by taking the Chaplain's service at the Tanglin Barracks, preaching in Hakka at the Cantonese Church and in the evening preaching to a large congregation in Wesley Church. Rev. Horley has come back full of energy and enthusiasm and we are happy that he will work in Singapore. Beginning May 1st he will live at 4-A, Mt. Sophia and his son Mr. Noel Horley will reside with him. Rev. Horley spent the week-end of April 28th in Ipoh. The Singapore Methodist Churches will give him a reception at the Wesley Church Hall, Saturday May 4th.

—Mr. and Mrs. T. W. Hinch and Kathleen, arrived in Singapore from Kuala Lumpur, April 3rd. and are now residing at 4, Mt. Sophia. Mr. Hinch is very ably taking up the task of a new administration in the middle of a school year and the teachers of the several branches of the A.C.S. are cooperating in a splendid way. Mr. and Mrs. Hinch are also taking an active interest in Wesley Church.

—Rev. and Mrs. Edward S. Lau are the proud parents of a baby boy, born March 26th. They have named him Earnest.

PERSONALS

—Mrs. E. N. Dabritz, and her oldest boy are at the "Knoll," Brastagi, where she is enjoying much better health as a result of the higher altitude. We wish for her complete restoration to health.

—Miss Ann Bignell, who was Acting General Secretary of the Malaya Y.W.C.A. during Miss Owen's absence, has gone to Kuala Lumpur to take over the work of the Y.W.C.A. there. She will be greatly missed in all circles in Singapore. It was interesting to note that her farewell was virtually a "farewell in jade." Several parties were held for her and at each of these she was given something in jade as a remembrance. As the Y.W.C.A. Magazine had it "She was welcomed in orchids and farewelled in jade."

—Born to Rev. and Mrs. Channan Singh, a baby daughter, on March 7th. They have named her Deankore.

—Mr. Eric Price, the former enthusiastic and able Boy's Work Secretary of the Y.M.C.A. Singapore, has accepted the General Secretaryship of the Y.M.C.A. at Hastings, New Zealand. Hastings is the centre of the rich Hawkes Bay Province, famous for its wool. Those who knew Mr. Price realize what a loss Malaya has sustained in letting him leave the work here and we know that New Zealand is fortunate in having him in one of her most promising centres.

—Recent mail from the States brings the news of Mr. and Mrs. P. F. Meyer's removal to Limington, Maine, where Mr. Meyer is pastor of a Regional Parish consisting of seven churches. The following exerpt from his letter will be of interest: "I am preaching three times a Sunday in this large parish and I am kept busy. We have a lovely New England parsonage on a sunny mountain side, which is very cozy this wintry weather. When we left Malaya we said jokingly that we were going where it was cold and I guess we have struck it. Emily and Rollin are having great fun. I am taking a course at Harvard working toward a doctorate in Art History."

—The Hon. the Resident Councillor and Mrs. Frost were present at the prize distribution of the Higher School of the A. C. S. Penang. Mrs. Frost gave away the prizes. The Resident Councillor congratulated the Principal, the Rev. P. L. Peach on the great success of the School in all its activities and referred in glowing terms to the excellent work done by the Rev. G. F. Pykett in this cause of education.

EPWORTH LEAGUE OUTING.

The Epworth League of Medan went to Pantai Tjermin on March 29 for an all day picnic at the seaside. Fifty-six young people left Medan at six o'clock in the morning in three large busses. The morning was spent in water sports, prizes being given to the winners in various races and stunts both for the boys and for the girls. After a big and welcome tiffin, games and swimming were enjoyed until, all too soon, it was time to go home. Several had cases of sunburn but that did not dampen the general enthusiasm and feeling of satisfaction in the excursion.

IN LENT.

Come Thou unto me, my Lord,
Lo, my spirit kneeleth dumb,
Praying Thee, without a word,
Sweet Lord Jesus, come!

Dark the hour before the dawn.
Ah, Thy hour is dark indeed.
Hear me, from the world withdrawn,
Sweet Lord Jesus, plead.

Grant me grace to watch with Thee
In the darkness, lest I sleep;
Grant me light that I may see,
Tears that I may weep.

O my Saviour, Who hast died,
Bearing on the Cross for me
All my sin, this Lententide
Let me watch with Thee.

PHYLLIS E. NOBLE.

Subscribers Please Note

Renewal notices will be found in your copy of the magazine the month your subscription expires. In case this notice is forgotten we will enclose warning notice in the next issue and do not neglect this one. Help us to put the Malaysia Message on a sound business basis.

In case you remove to another residence, please send in both your former address and the new one, both very plainly written. Also be careful to write your name legibly. This will prevent your magazine being returned to the office and numbers getting lost.

We are always thankful if we are duly informed when you do not receive an issue. It happens at times that a name is lost either in the wrapping or in alterations on the mailing lists.

Does any one know the correct address of:—

Miss Iam Saw Siew, 75 Irving Road, Penang.

Miss Margaret P. John, General Hospital, K. L.

Mr. E. J. Wilkinson formerly of Johore Bharu.

Mr. Chin Chock Lim, 14, Scott Road, K. L.

Please notify the Editor if you do.

Six Years Pioneering in Java

We are pleased to be able to print this account of Dr. Kraemer's work during the last six years in Java. This article was prepared by Mrs. W. A. Visser't Hooft on the basis of his report to the Dutch Bible Society and has been made available by the Article Service branch of the World's Committee of the Y.M.C.A. Dr. Kraemer is considered the best authority on the Javanese and is recognized not only by all the missionaries but also by the Dutch Government. He is a great scholar and was one of the outstanding figures at the Jerusalem Conference. He has attended several of the Conferences of our Mission in Java and is cognizant of and familiar with all the problems of the various missions as well as of the people of Java. We are publishing the first half of this article in this issue and the remainder in the June issue. Ed.

DR. H. KRAEMER has made a profound study of general present day conditions in the Dutch Archipelago and of the religion of Islam in particular. As a result, he has become convinced of the inadequacy of missionary work at present carried on, and of the urgent necessity for a broadening of its vision. The world of Java, in particular, is no longer static. Everywhere the nationalistic, cultural, political, and racial consciousness is awakening to life, reacting to the spiritual and material penetration of the West. A new generation is growing up, with a new outlook on life, and heading for new goals. The result is that the missionary is faced with new fields of activity, with complicated, but interesting, problems.

During his stay in Cairo, where he met with many different types of Moslems, Dr. Kraemer came to the conclusion that controversy, however inevitable it may sometimes be, is useless as a means of arriving at results where Moslems are concerned. It merely appeals to their fighting instinct, and does not produce a receptive attitude. What is needed is a spirit of sympathy, devotion to missionary work, and a consciousness of the fact that Islam, though antiquated, is yet altogether different from animism, and presents a well-thought-out system based on theological principles. This fact is too often overlooked in the Javanese mission field by the undiscriminating missionary, a mistake which now-a-days constitutes a real danger. Underneath the Mohammedan exterior the missionary always tried to discover the simple animist. But international contacts in the Mohammedan world are growing more frequent every day, and the most heterogeneous convictions and opinions are vying with each other for attention and acceptance in the intellectual market of the East. The traditions, rituals and ceremonies of animism, while undoubtedly possessing their own underlying principle, do not constitute a conscious and thought-out system of philosophy. Islam, on the other hand, seeks to interpret the empirical by intellectual reflection and synthesis. A constructive intellectual exposition of Christianity is therefore certainly a necessity. It is, however, not an infallible means of securing a receptive attitude on the part of Islam towards Christian truth. Two factors would appear to militate against such an attitude. First, the nature of the political and economic contacts of the all-powerful Christian nations with the weaker Eastern peoples. Those aspects of the life of Christian peoples which are a denial of Christianity are thought by the East to reveal its true essence;Christianity is identified with the actions of those who profess it.

IT was more and more borne in upon Dr. Kraemer in the course of his stay in Cairo that the missionary enterprise must proclaim a Christianity which shall be universal in character; that it must cope with all the complicated machinery of life, and not merely with the individual soul. The second factor is the still unshaken sense of superiority on the part of Islam. Various forces are slowly undermining the moral and religious foundations of the Mohammedan stronghold, but strictly speaking these movements come from without rather than from within. Islam is not yet face to face with a true moral or religious crisis. The crisis is, however, being prepared, and as soon as it comes a new appeal for truth among Mohammedans as well as Christians will become possible.

Dr. Kraemer's work began in Middle Java. This is a country of "Desas" (villages) with a peasant population. In characteristics, language, and history, Java is remarkably unified in character. Powerful cultural influences, active since the beginning of our era, and a constant succession of vast empires with the dominating influence of a princely court, have endowed the Javanese people with a cultural and historical consciousness seldom found in the Indies among peoples of the same race. All the influences brought to bear on them during the course of many centuries have been absorbed into their national fibre and given a peculiar national colour. The culture thus built up was crystallised in a national tradition partly historical, partly mythological, and in a voluminous literature. Even in those parts of the country where this tradition is scarcely known, it is nevertheless cherished as an inalienable possession. The court has always been the creator and preserver of this national tradition, and Middle Java was the last historical centre of the independent political power and traditional culture of the country. It is therefore here that the language, people, and civilisation of Java as a whole may best

(*Continued on page 6.*)

The Malaysia Message

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Editorial Notes

THE King. In concert with all other loyal subjects and friends of the King, readers of the Malaysia Message will have followed the course of His Majesty's illness with anxious and sympathetic interest. Now that the removal of the Royal patient to the South Coast has been safely accomplished and he is rapidly recovering, a measure of relief has been left by the nation at large, and all friends will continue to pray that definite and speedy progress towards complete convalescence may soon be made. In no formal sense would we once more say, "God save the King."

Mother's Day

May 12th will be celebrated in the United States as Mother's Day. On that day millions of people will wear white carnations in honour of their living or departed mothers. This custom has not as yet found its way into the East, one reason being no doubt because mothers are not as highly respected and loved here as in countries where Christianity has had longer sway. The idea of "Mother's Day" originated with Miss Anna Jarvis of Philadelphia, U.S.A., but it was not made a national day there until President Wilson, on May 9th, 1914, made a proclamation asking that the second Sunday in May be annually observed in honour of our Mothers. The day he signed this proclamation was a Saturday and cables were sent to all the American Consuls in the world so that the following day the American Flag was hoisted over every United States' Consulate in the world. The motto chosen for the day is: "In honour of the best mother who ever lived." The white carnation was chosen because it was thought to best typify mother love; its colour standing for purity; its flower, beauty; its lasting qualities, faithfulness; its fragrance, love; its wide growth, charity. Would it not be a fitting act on the part of all of our churches to observe this day in some way?

A Prayer for Mothers

"Do not chide me, Lord; for in my dreams a dear face bent over me, and I felt the touch of beautiful hands. And since the waking I have lived over all the conscious hours with her until she went away, and then, the year since we left her asleep under the flowers.

"Did You tell her, Lord, to write the words that comforted me? I found them in my album long after she had gone! Did you send her to visit me in my dreams that I might know that mothers, there as here, are Thy ministering angels? Do mothers never rest nor find the end of their powers to give and bless? Is mother-love so like the love of God?

"Surely such was hers to me, and out of the memory of that love I pray Thee, Lord, to make all mothers such as mine. For other hearts are lonely, and need the comforts she has given me. What can I render Thee, Lord, for such a gift? She brought Thy mercy to the world and such excess of tenderness and patience, solicitude and yearning that I could never doubt Thy love.

"Bless all the mothers, Lord. Pour into their sacrificial lives the love that is their due, and prompt those who take so much from them to full acknowledgment of their debt. Comfort those whose arms ache for the flowers the reaper took before they had blossomed, and comfort, too, all who have known neglect from those to whom they have opened the gates of life. Let the mystic chords of mother-love draw back the prodigal from the farthest country, and may her plea avail for unworthiness and shame. And if Thou canst, dear Lord, let every mother come home at last saying, 'Of those whom Thou hast given me I have lost none,' *Amen,*"—Sheridan W. Bell.

The Seremban Pastor's Conference

For three days, morning, afternoon and night twenty-four Chinese and Tamil pastors met with their District Superintendents and two other missionaries for an informal Worker's Conference, in the Wesley Methodist Church at Seremban. The Bible, the Minister's Personal Life, the Minister's Practical Problems and Tasks, the History of the Church and the need for Literature and its Distribution were the subjects under discussion. These conferences tend in a wonderful way to bind us closer together as we recognize our common tasks and difficulties. We would urge that all the district superintendents would plan for such conferences and make them as practical as possible. The theory and

The Education of Comfortas

While Comfortas was still a child, his father the king was called to a distant province to put down a war. After many days he returned, having journeyed far and having gathered much treasure. All the city went forth to meet the king and brought him with shouts to his own city. Afterwards when every man had returned to his own house, the king went into the palace to receive reports from his servants and to give presents to those who in his absence had guarded the royal interests. To the faithful officer who had kept the frontier the king gave a sword; to his own minister he gave a wedge of gold; the queen received a pearl and some silken stuffs; last of all came the young child Comfortas, whom the king loved as he loved his own life. And because the boy was to be sent to a far-off province, that he there might learn to depend upon himself, and gather strength for ruling others, the king gave to his youngest son the costliest present of all. Calling Comfortas to his side, the king placed in his hands a small casket. "Guard it well, always remember that it holds treasures with which you can buy cities." Then having charged Comfortas not to open the casket until the end of his journey he sent him forth into a far province where dwelt the queen's parents. Having reached the appointed city, the boy opened his jewel box to behold not gold and rubies, but only a few brown seeds with some shrunken roots and bulbs. At first, Comfortas was angry, but afterward he began to ponder what these things might mean, for he knew, that some secret was hidden here. But while he mused his heart began to burn within him, for he felt that through him his father sent a gift to the people of that impoverished land. He saw the seed swell, aching with its sheaf; he saw the roots go toward vineyard and orchard; he saw the acorns become oaks, to which came birds and beasts and weary men for shade and shelter; he saw the people go with shouts toward threshing-floor and wine-press, while caravans came from distant lands to exchange their gold for his corn; and so he and his people passed from poverty into plenty. In that hour Comfortas rejoiced exceedingly, for now he saw that these seeds and shrunken roots and bulbs hid treasure so great as to make gold petty and gems contemptible; and he counted that hour the greatest hour in his life, for he learned that a youth was to be like a husbandman who planted seeds and then waited a long time for the harvest. So Comfortas looked about him to see how he should plant his talents and how he should grow his gifts. And knitting his brow to the daily task, he grew strong through labour and struggle and self-reliance. But all this time Comfortas knew not that his elder brother was growing weak and effeminate, dwelling in the palace and doing easy duty at home.

(Ed. There are a series of these parables written by the late Newell Dwight Hillis. We expect to publish one a month for a time.)

technique of preaching, actual Bible Study and other related subjects can best be given at longer conferences as the Annual Pastor's Institute, but these shorter and more informal sessions will have a large place in the life of our Church when we recognize their place and value.

Books! Books! Books!

We wonder how many have ever had the thrill of prowling about in the second-hand book shops of London, Paris, Chicago or New York. To see on the shelves books you never heard of; to pick up books on the counters and find in them the names of former owners who have become famous; to find left-over editions in the original bindings. A thrill something like the one mentioned can be experienced in looking through the shelves of the Literature Committee of the Methodist Church at 2 Mt. Sophia, Singapore. Here are hundreds of very good books, all of them new, which are offered for sale at greatly reduced prices. Never again will this opportunity be given. If you do not have the chance to visit this book room you can write for a catalogue listing each book and the price. The Jean Hamilton Theological School is also offering a number of commentaries and encyclopaedias which can be of great value to ministers. Books are the tools of an educated man and it does not make much difference what your profession is, your personality, your knowledge of events and things past and present, in short what you are will very largely depend on your reading and private study.

We highly commend those men and women in Malaya who are making use of the Courses offered by the Government schools for night courses and those who are availing themselves of the Extension Courses offered by the Jean Hamilton Theological School. The meaning of a liberal education does not consist in having completed a certain course of study in a certain school or even a famous university. Education cannot be bottled up in a school certificate or a sheep-skin diploma. Education is the art of living at your highest and it is a constant striving after better things, with opportunity for individual creation. The Malaysia Message will always stand by the person who reads. Let us build up a generation of readers and thinkers in Malaya!

(*Continued from page 3.*)

be studied. Even now Middle Java, in view of its Geographical situation and the greater percentage of civilised inhabitants, is a spiritually creative centre.

IT was here that Dr. Kraemer began what he calls his "incubation" period. He had at first some difficulty in deciding on the town which he should choose for his residence: an important matter, since many different points of his programme had to be considered in making the decision. Finally, he settled down in Djokja, as the most suitable spot for getting into contact with leaders of the Native Movement, and for making a practical and theoretical study of the general thought and life of the people, past as well as present. While perfectly frank and open as to his connection with the missionary enterprise, he confined himself to the task of listening and learning. Even this attitude, however, did not make his work altogether easy; he was confronted with the extreme difficulty of winning the confidence of the native race. Beneath an amiability which is often sincere the Javanese hides a deeply rooted fear of the European. This fear is intensified when the European has something to gain from him; it is even stronger in the case of the missionary, and strongest of all when missionary and interested European are combined in one personality. Dr. Kraemer soon became sensible of this attitude, in spite of the generosity and courtesy with which he was everywhere received. It was not, however, till the ice finally melted that he realised to the full the chill barrier of suspicion with which he had everywhere been confronted. After a series of lectures on the old Javanese language which he gave by request to the people of Solo, his audience expressed their amazement at the disinterested character of his address, and its freedom from propaganda.

Dr. Kraemer had many valuable contacts with Islam, especially at Djokja, where he got into touch with the important Mohammadijja Movement. This seeks to influence Islam throughout Java by modern methods such as religious propaganda, teaching, the care of the poor and sick, the publication of literature, etc. As regards its spiritual outlook, Dr. Kraemer found it rather narrowminded and hostile to Christianity and missionary work. The Movement and some of its leaders, however, appealed to him in virtue of the healthy spirit of energy which characterised it, and its general effect was to strengthen his faith in the Javanese. The founder and first leader of the Movement, Hadji Dahlan, now dead, had his real sympathy as a moral and religious personality of a superior type and a revelation of the possibilities of the Javanese race.

AFTER a year spent in getting his bearings, Dr. Kraemer decided to start a monthly survey of the Native papers for the "Opwekker," the principal missionary organ. He hoped that this might contribute to the realisation of one of his chief aims, that of giving missionaries a true insight into the Native world, and so stimulate them to a more vigorous proclamation of the Gospel message as a response to the new and ever-changing problems of the moment. This work became of increasing importance as the reviews increasingly attracted the attention of the Press, Government officials, and many of those interested. As a result of these articles, too, comments of a varying type were made on Dr. Kraemer's personality; he, therefore, thought it better to state briefly the principles underlying his efforts.

"The Native Press," wrote Dr. Kraemer, "which is the expression of a new phase of Native life, desires, and is entitled, to be judged by us with a true attempt at understanding, and with a disinterested satisfaction at the evidence which it affords of new life and of promise for the future. In this respect, however, the treatment accorded by Europeans to the Native race has been scandalous. An attitude of disdain and contempt is that generally prevailing. Serious interest, when found, is often merely inspired by fear and self-regard. An attempt to judge from the standpoint of the moral and material welfare of Native society is rare. But the missionary, whose duty it is to be guided in all things by the spirit of Christ, should endeavour to achieve such an attitude of simple and self-evident justice. One cause and one only should command his services; the spiritual and moral welfare of the people amongst whom he works. And it is in this spirit that criticism of the Native Press and Native Life should be made. There is no lack of abuse; what is needed is criticism that is restrained, strong, and helpful."

"The expression of the cultural, and especially the religious, life of the people," writes Dr. Kraemer, "occupied a large share of my attention. It is quite impossible now-a-days to write articles dealing with the life and outlook of Oriental society without continually touching on problems of Nationalism and the relation between Europeans and Orientals. I have never felt, however, a tendency to indulge in speculation as to the independence of the Indies, and the epoch at which this may be granted, a question which occupies so many minds and robs many people of their normal judgment. According to my reading of history, this event will come about in an unexpected manner, for in an ordered society, the coming of age of a people, unlike that of an individual, cannot be arbitrarily fixed by law."

"To my thinking every broad-minded man who is guided by moral principles, and to whom the World's history has a profound and divine significance, must look forward to a community of free and strong peoples as the ultimate goal of human life. The World of to-day, with the preponderance of the West and the undeveloped East, is a sad denial of this ideal. The words "strong" and "free" cannot as yet be applied to many peoples. Strength comes from within as well

as from without. We should not, therefore, allow ourselves to be soothed into careless content by the superiority of the West. Neither should this superiority induce in us a spirit of self-glorification. Rather should we see in it an imperious call to action, a demand on us for discipline and self-sacrifice. And as a Christian I would go still further. The deepest desire of Christians must be that God shall be glorified and served by as many human beings as possible, and by people and nations who are personalities to the fullest possible extent. Everything, therefore, that strengthens the spiritual and moral life and power of expression of men and nations must be a cause of rejoicing to the missionary. He is everywhere the champion and upholder of spiritual values. Though to my mind a missionary should not feel at home in the political sphere, he must, nevertheless, long for the time when the people amongst whom he works shall have a political independence which will enable them to be truly and worthily themselves. It, therefore, seems to me that one can write concerning questions which are not specifically religious in character, and still serve the cause of Christ."

IN the course of his study, Dr. Kraemer's attitude towards the missionaries was at first much the same as that before noted in describing his relations with the natives; he asked questions, listened to what was said, shewed an interest in their work, sought to form intimate relationships as a necessary preliminary to acting as advisor. At the conferences which Dr. Kraemer attended, it became the custom to set apart one day for a talk by him on some Moslem subject. Dr. Zwemer's visit also served as a stimulus in this direction; his enthusiasm aroused a deeper interest in Islam and even in the study of the Arab language. This last, however, was not of long endurance. Dr. Zwemer's visit made clear to Dr. Kraemer the small amount of interest that had hitherto been felt in Islam. This attitude, which could originally be maintained with comparative impunity, had become unpardonable since Islam had begun to equip itself with the weapons of apologetics, polemics, and a strong organisation. A broader and deeper insight into the mentality of the people, won through closer contact, struck Dr. Kraemer as the supreme need and task for missionary work. The situation seemed to him to be becoming more difficult, and to require a broader vision and more resolute action.

The missions in Northern, Western, Middle, and Eastern Java have very different types of territory. In the Soenda Isles, North Java, and the some other parts, Islam in its orthodox-popular form creates a very difficult atmosphere (loyalty to the kitabs, adoration of tombs and saints, strong position of the kjais or religious instructors). The work of the missionary here requires unshaken faith and absolute devotion, but also strategic ability, especially for the work among Mohammedans. In this respect there has always been a lack, both at home and in Java itself. The conviction has gradually grown up that while work amongst Mohammedans might be a duty, to believe in its results was the mark of a Utopian dreamer. In 1905 missionaries were advised to concentrate all their forces on the work amongst the Animists in order to prevent their falling under the domination of Islam. This advice was probably sound enough as far as it affected the Animists, but its counterpart, the steady undermining of faith in the possibilities of missionary work among Mohammedans, was most deplorable. It is true that Islam is the most uncongenial atmosphere in which the missionary has to work. But to abandon the spiritual struggle with Islam is tantamount to a denial of the essence of Christianity.

Expressions like "Javanese Christianity" and "National Church" are much used in missionary work. They may, however, easily be misinterpreted if they are taken to signify a unity of method. This is far from being the case, missions in Java, as already pointed out, being, to a large extent, independent one of another, a different group working in each territory. There can be no objection to this. The diversity of the home base in Holland is in one sense a great of strength to the mission field. Absolute unity would by no means increase the force of impact and influence of the missions. Dr. Kraemer realised this thoroughly, and when he came to face the problem of the Christianisation of Java he never pleaded for the absolute organisational unity of the various groups. Two conditions, however, he regarded as essential. First, that the different groups should consider themselves as members of one body in the great effort to bring an alien people under the sway of Christ, and that consequently each group should look on the others' work at least in a spiritual sense as his own. Secondly, that new converts should be urged to the formation of one homogeneous Javanese Christian community. For a long time these two conditions have been demanding fulfilment. In 1924 Dr. Kraemer proposed the setting up of a Javanese Missionary Council which should serve as a centre of study and advice. Important decisions and determinations regarding organisation and practical work should be studied by it, and ratified only after consideration in common. It should have a stimulating and enriching influence in the direction of the formation of one Javanese Church. The plan did not at once meet with general approval; the ground had not yet been fully prepared for loyal co-operation, and the interest of the various groups was still limited to their own sphere of work and influence. Gradually, however, greater enthusiasm was aroused for the scheme, and a resolution in its favour was finally adopted by the Conference of Javanese-speaking Missionaries held in August 1927.

(To be concluded in the June issue).

RELIGIOUS EDUCATION

Development of Christian Character Through the Home, School and Church

R.D.S.

The Church and the Christian Family

IN this title are brought together two agencies, neither of which can prosper without the other. The Church that is made up of fathers and mothers only will be dead when the fathers and mothers are laid in their graves—probably much sooner. Families which try to get along without the Church disintegrate and fall to pieces.

The starting point in this relationship of Church and family is the Church. Once the Church has undertaken seriously its responsibility in this relationship the family and its life will take care of itself. The following paragraphs are only meagre outlines of the elements that go to make up the Church's side of this relationship.

The Church must have a programme for the families of which it is composed. Dr. Wilfred Monrod, the famous French preacher, charges the great failures of the Church to the fact that it has neglected "to add a programme to its creed." In the Church's programme *the idea of family religion must be central.* Spasmodic efforts will not lead to success in this or any other programme. *The pulpit teaching* must have as one of its essential parts instruction concerning the nature of Christian marriage, the Christian home, the duties of husbands and wives to each other, the duties of parents to their children and of Children to their parents. There ought to flow from the Christian pulpit a stream of teaching that has the Christian home distinctly in view. Dr. Charles E. Jefferson's book of sermons entitled "Quiet Talks with the Family," is an illustration of this sort of preaching. The Bible is a storehouse of material for preaching of this kind. The following are a few of many themes and texts that the editor of this page will be glad to suggest:

The Christian Home. Eph. 5:22-26; 6:1-4, 5-9.
The Home Atmosphere. Phil. 4:1-9; II Tim. 1:1-6; Ex. 2:1-9.
Guiding Habit Formation. Prov. 22:1-6; Gal. 6:8-10.
Helping the Child to Study. Prov. 4:10-15; II Tim. 3:14-17.
Doing for Others. Lk. 10:25-37; I Cor. 12:12, 25, 26. II Kings. 5:1-4; 9, 10, 14.
The Child and the Church. Luke. 2:40-52; Mark. 10:13-16.
The Goal of Christian Character. Eph. 4: 1-16.

The Pastoral Ministry of the Church can make a great contribution to family religion. There are four open doors for the pastor into the life of every Christian family. (*a*) At the time of marriage. Let the relationship of the minister to the marriage be spiritual and dynamic. An informal interview with the parties about to be married affords an occasion when a tactful word may be spoken. Such books as the following may be given as a guide to the spirit of the Christian family.

English:
Luccock, Geo. N. "The Home God Meant."
Willet and Morrison, "The Daily Altar."
Chinese:
Home Problems, Y. W. C. A., Shanghai.
Baker, "Parenthood and Child Nurture."
Barbour, "Desired Bible."

(*b*) At the time of the birth of a child. No father or mother with any trace of Christian faith or the Christian spirit can fail to have a new sense of responsibility at the birth of a child. Physically helpless as the new-born babe is, it is no less helpless spiritually. When this spiritual helplessness is so evident and the hearts of the parents so tender is the opportunity for the pastor to give counsel, to pray with the parents, and to put into their hands literature which will help them to start the religious education of the child at the very beginning.

SUGGESTED LITERATURE

English:
Weigle, L. A., "The Training of Children in the Christian Family."
Mumford, "The Dawn of Religion in the Mind of the Child."
Stagg, "Home Lessons in Religion." (3 volumes)
Chinese:
Cope, H. F., "Religious Education in the Family."
Parker, Ruth L., "Happy Garden of Children."

(*c*) At the time of the baptism of a child. In this sacrament the parents solemnly engage themselves to give their child a Christian education in the home. Prior to the sacrament, let the pastor prepare the mind and heart and conscience of the parents for the undertaking of this solemn responsibility by a previous interview in which the nature of the responsibility is explained.

SUGGESTED LITERATURE

English:
Work, Edgar W., "The Church's Children."

(*d*) At the time of a child's decision for Christ. Such an event brings new warmth and life into a Christian home. There is an added feeling of responsibility for the Christian development of the child. This is the pastor's opportunity.

Existing agencies in the Church may be used to better advantage in promoting family religion, and new agencies added.

(*a*) Sunday-school classes. The teachers of the children's classes ought to be trained in the promotion of family religion. Classes of young people, 18 to 24

years of age, and adult classes ought to have in their curriculum appropriate courses on the Christian family.

SUGGESTED LITERATURE

English:
Cope, H. F., "Religious Education in the Family."
Galloway, T. W., "Parenthood and the Character Training of Children."
Chinese:
Home Problems, Y. W. C. A. Shanghai.
Baker, E. D., "Parenthood and Child Nurture."
Zia, Z. K., "The Family: Its History and Problems."

(*b*) The Mother's Class. This group could profitably spend a brief period each Sunday for several weeks in the well conducted children's department of the Sunday-School, where they would learn many useful methods in the religious teaching of children. This also gives a point of contact between the teachers of the children and the children's mothers. It also affords an opportunity for a mother to introduce a shy child to the Sunday-school class. Later the class of mothers should assemble in its own meeting place and study some such book as

Lamoreaux, M., "The Unfolding Life."

(*c*) Mother's Club. Even the smallest church can manage a Mother's Club. It may meet once a month or oftener. It should seek to do three things: develop the spiritual life of mothers, instruct and train them in the work of child training, and give opportunity for social life.

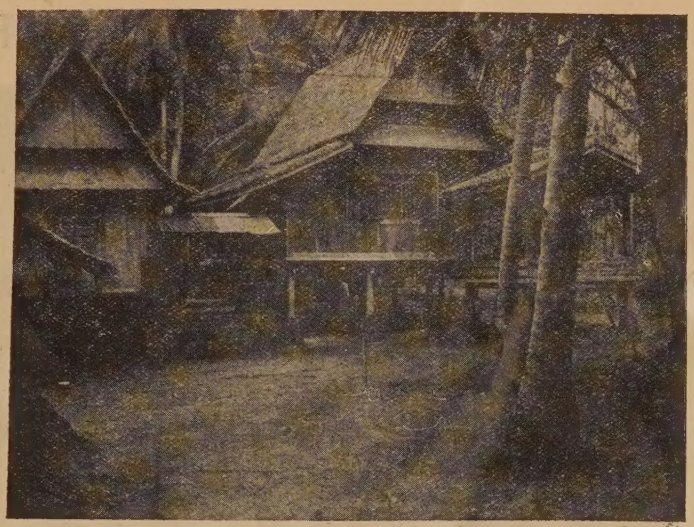
The following programme is suggested for the club meetings:

(1) Devotional service, planned with great care, consisting of one or two familiar hymns, prayer, Scripture, a brief message.
(2) Presentation of the topic for the day.
(3) Discussion.
(4) Social Hour.

SUGGESTED TOPICS FOR MOTHER'S CLUB.

1. Keeping the baby well.
2. The religion of the child.
3. The religious training of a child in the home.
4. Children's prayers.
5. An Ideal Christian home.
6. The mother's hour with her children.
7. Stories to read and tell for children.
8. Songs and hymns for children.
9. Teaching children self-control.
10. Bible stories for children.
11. The father's part in the training of children (A meeting for fathers and mothers together).

(*d*) The Cradle Roll. Properly carried out, the work of the cradle Roll department of the Sunday-school affords great opportunity to encourage and assist fathers and mothers to undertake the Christian education of their own children while they are yet in the younger years. It may also be the means of stimulating parents to seek the co-operation of the Church in the Christian education of their children when they are older.



Typical Malayan Homes.

The Seaward Road

One road leads to London,
  One road runs to Wales;
My road leads me seawards,
  To the white, dipping sails

One road leads to the river,
  As it goes swinging slow;
My road leads to shipping,
  Where the bronzed sailors go.

Leads me, lures me, calls me,
  To salt green, tossing sea;
A road without earth's road dust
  Is the right road for me.

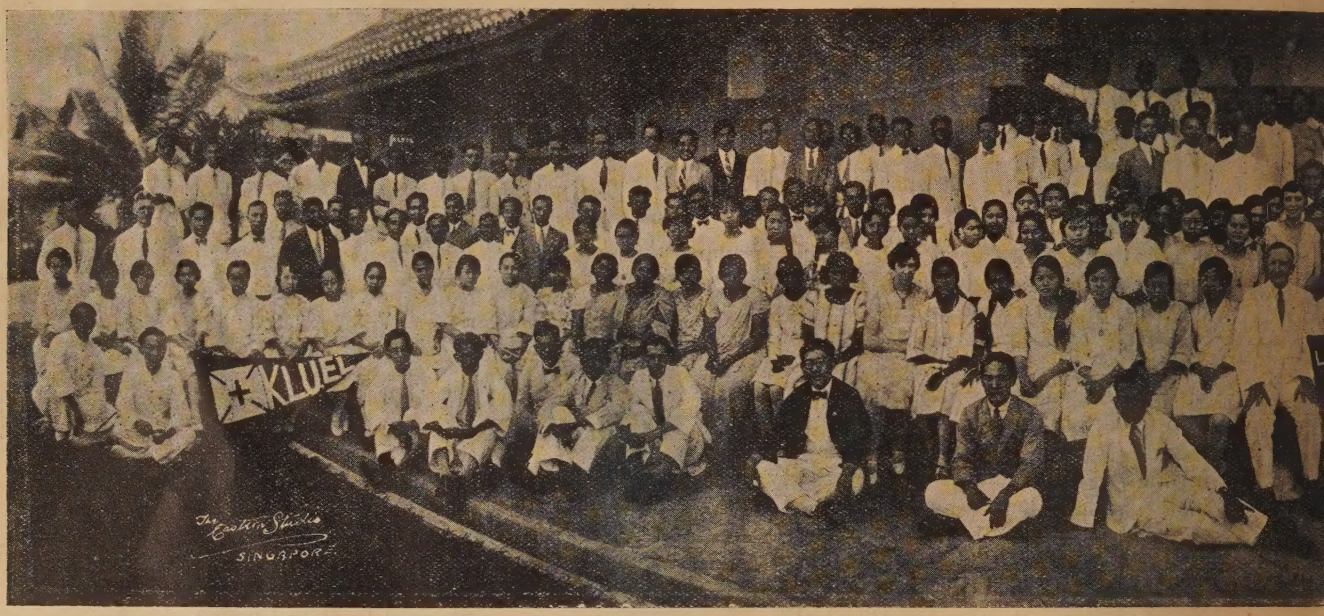
A wet road, heaving, shining,
  And wild with sea gulls' cries;
A mad salt sea wind blowing
  The salt spray in my eyes.

My road calls me, lures me,
  West, east, south, and north;
Most roads lead men homewards,
  My road leads me forth

To add more miles to the tally
  Of gray miles left behind,
In quest of that one beauty
  God put me here to find.

—FROM *Collected Poems of* JOHN MASEFIELD.

THE NINTH ANNUAL EP



The Ninth Institute

The Ninth Malaya Epworth League Institute brought together at Singapore during the Easter holidays about three hundred young men and women from the different parts of the country. Acclaimed by many as one of the most successful Institutes they had ever attended, it certainly speaks well of the organisers who seemed to have spared no effort in providing a thoroughly worth-while programme. The five days at the Institute were all too short and not a few thought that it would have been just as interesting if the programme had been extended to at least a week.

The Rev. M. Dodsworth, M.A., Dean of the Institute, who had charge of the arrangement of the classes, got together sixteen well qualified men and women to form the Faculty. The subjects presented for study were varied and of a nature that appealed to the higher intellectual inclination of the young people. The Morning Watch, led by the Rev. Goh Hood Keng, Pastor of the Straits Chinese Methodist Church, attracted a large number every morning to hear his talks. Coming as these did from one, whose contact with the young and the old during his busy life as a minister has made him eminently fitted to speak on the aspirations and the struggles of those whose minds are open to the worth-while things of life, struck a note which youth does not forget easily. Likewise, Rev. M. Dodsworth's farewell address before the delegates at the Oldham Hall Chapel stirred the whole audience, and moved not a few to make decisions for a richer, fuller life. It was inspiring—a fitting finale to a well-spent time.

Passing on to the consideration of the other parts of the programme, there are the names of Mr. Lee Choon Eng, B.A., and Mr. Joshua Baruch to be mentioned. Mr. Choon Eng, who with his able body of assistants including Miss Foote, Mr. Thio Gek Choo, and Messrs. Ng Njim Djin and Lim Un Tien, did all they could for the physical comforts of the delegates, must be congratulated for his real business acumen and unfailing courtesy. The one evening entertainment was of a high class order, and credit must be given to Mr. Baruch and other leaguers who contributed to the success of the programme.

The time spent thus in the midst of a fine gathering, and all that is worth-while, was both pleasant and profitable, and the Ninth Malaya Conference Epworth League Institute will likely live in the memories of the delegates for many a day.

C. H. C.

Joseph and his Brethren

On Thursday evening at 8.30 members of all the Leagues in Singapore aided in putting on the pageant "Joseph and his Brethern." The pageant was coached and executed under the expert direction of Mrs. Amstutz and she was assisted by Misses Buel and McLaughlin who designed and made the gorgeously coloured and varied costumes and properties. Bertie Tan as Joseph carried his part very well. His almost Grecian profile and noble bearing, his excellent enunciation and acting did much to bring the character of Joseph to us anew. Space does not allow a description of all the characters who took part but we must say that

RTH LEAGUE INSTITUTE

all did their parts very well. One heard a veritable gasp of amazement and wonder then the second act opened and we saw Pharoah (Stuart Duncan) and his court. It seemed for a moment that we had been transported over the centuries 4,000 years and that we were standing in the vestibule of King Pharoah's court-room. The story of Joseph is one that we never tire of, and we are happy that the Singapore Leagues gave us such a vivid and genuine picture of it. We will not soon forget Joseph and his magnanimous heart.

Contrib.

The Classes

THERE are many ways in which to rate the success of a gathering such as this was, but we think that one of the most accurate gauges of the thinking and character of the group can be seen in the report of the attendance of the many courses offered. The programme called for three distinct groups; the regular classes for the members of the Epworth Leagues, the classes for the Junior Leaguers and the classes offered for the Leaders. Out of a total registration of 294 we found that 192 had achieved credit for perfect attendance at the classes. All shewed great interest in the courses and in every case the lectures were listened to with splendid attention. Some of the classes were huge, numbering over 100. The Leaders group alone registered 35.

Three courses were offered in Bible study, all of them based on the New Testament. Perhaps the classes that held the greatest interest were those on personal problems, and both of the instructors won the confidence of their students with results that were very worthwhile. Religious Education was given a prominent place and the courses ranged from theory to actual practice, such as the course in pageantry. The Leaders groups concerned themselves chiefly with the Christian Message and Development.

Opportunities were offered by various instructors for the Leaguers to order books of special interest to them and a great many orders were placed. The Literature Commission also sold a large number of books in the book room.

As we look back in retrospect to the Institutes held in past years we note that the two past Institutes indicate a decided step in advance. Our young people are becoming more interested in life and its opportunities, and the interest and attendance at the classes shewed that the youth of Malaya is interested in other things than just the winning of cups and sports. Contests and sports had their usual place. Under the able direction of Mr. Nyim Dgin every afternoon was devoted to the contests, but one felt that more and more the young people are making use of the Institute to build character and personality. We have all gone back to our homes and tasks feeling that the 1929 Institute will not be forgotten.

Contrib.

A Wonderful Outing

ONE of the most interesting events which took place as part of the Institute was the outing planned and executed by a Singapore committee, headed by Mr. Ang Cheng Hoon. Most of the young folks had bought tickets for it and were ready to leave Oldham Hall at the appointed time. A little after 2.30 p.m. the

cars began to arrive and at 3.00 p.m. 42 cars, school lorries and mosquito busses left with the happy throng. The way led up Bukit Timah Road and then over to Raffles College. Here we were met by the genial caretaker Mr. Edwards, and shown all about the splendid new buildings. We were especially impressed with the quarters where the students live and with the beautiful auditorium, which is by far the most best in Singapore and all Malaya.

At the sound of the bugle all assembled again and the long procession was off andtin a few minutes we were passing along the scenic winding roads of the Botanical Gardens. From here the way led through some of the finest residence sections of Singapore, and we stopped again in front of the great Medical College building. The Professor in charge, who was our host, did his best to let us see the class rooms, the excellently equipped laboratories and various other rooms of the college.

This time the way led along a road passing Mount Faber and then along Keppel Harbour Road and out along the very edge of "the roads" back of the Sailor's Institute. To the surprise of everyone the procession stopped in a very busy street alongside a tall building which proved to be the Chinese Methodist Church on Teluk Ayer Street. The leaders took us up endless steps to the very roof of the building and here we were met by the reception committee who served us cold aerated waters and an abundance of cakes. The wide roof made an ideal rendezvous with the setting sun and a delightful cool breeze blowing from the ocean. After our thirst was satisfied and we had gazed at the blue waters and toy-like ships floating on "the roads" we again assembled in our cars and wound our way along business streets past the fine new Fullerton Building (General Post Office) along the sea shore down Orchard Road and Grange Road and finally at 6.00 p.m. we were at Oldham Hall again.

Contrib.

Mixed Doubles—Malacca vs. Klang.

A Group of Interested Spectators at the Badminton Doubles Match.

NEW OFFICE-BEARERS

The election of office-bearers of the Malaya Conference and the District (Northern and Southern, the Central District having been sub-divided) Epworth Leagues for 1929—1931 took place at Singapore during the Institute.

The following were elected to the cabinet of the Malaya Conference Epworth League:—

President	Rev. S. S. Pakianathan,
1st Vice-President	Mr. G. S. Arumugam,
2nd „	Mr. D. G. Jayasekera,
3rd „	Mrs. T. W. Bowmar,
4th „	Mr. Joshua Baruch,
Junior League Supt.	Mr. Ang Cheng Kang,
Treasurer	Mr. Lee Choon Eng, B.A.,
Secretary	Rev. E. S. Lau, B.A., B.D.,
Asst. Secretary	Mr. Ang Cheng Hoon,
Editor (Epworth League)	Mr Chang Hoey Chan,
Auditor	Mr. Wong Wai Lam.

The office-bearers of the re-organised Southern District Epworth League are as follows:—

President	Mr. Lam Yet Seng,
1st Vice-President	Mr. J. V. Ayaduray,
2nd „	Mr. V. A. Chelliah,
3rd „	Mr. M. L. Tobing,
4th „	Mr. Thio Gek Choo,
Secretary	Mr. K. Balagopal,
Treasurer	Mr. Lee Choon Eng, B.A.,
Junior League Supt.	Mrs. A. Eklund,
Auditor	Mr. Ang Cheng Hoon.

For the Northern District Epworth League, the following were elected office-bearers:—

President	Mr. G. S. Arumugam,
1st Vice-President	Mr. Wong Wai Lam,
2nd „	Mr. Guan Teck,
3rd „	Mrs. Ooi Khay Bian,
4th „	Mr. R. E. Rajanayagam,
Junior League Supt.	Miss Sarah Jacobs,
Secretary	Mr. J. C. Knight,

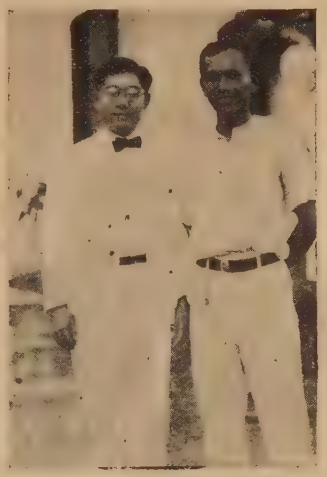
The Winners—Singapore Football Team.

Ipoh Football Team.

Asst. Secretary	Mr. J. M. Pakianathan,
Treasurer	Mr. Choy Mun Siew,
Editor (Bulletin)	Mr. E. A. Dutton,
Auditor	Mr. J. A. P. Oswald.

The Epworth Leagues within the Southern District area comprise Seremban and those south of Seremban, and those within the jurisdiction of the Northern District include Kuala Lumpur and the Epworth Leagues north of Kuala Lumpur. The Central District ceases its glorious existence, and becomes merged into the Northern and the Southern Districts. This arrangement, was made with a view to bringing about a more efficient working of the Districts and the local chapters, and was set up at the Institute with the approval of the business delegates.

C. H. C.



Mr. Choon Eng (left) General Secretary and Mr. Nyim Djin Sports Secretary.

THE PASSION TO KNOW

Writes J. W. N. Sullivan in the Outline: That not all men are students is to me puzzling fact. It is evidently a fact that puzzles many other people, notably Mr. H. G. Wells, who is perpetually in a state of anguished surprise that so many men prefer golf to mathematical physics. Most men, he declares, have no interest whatever in knowledge for its own sake. If this is true, then grown-up people differ remarkably from children. But it is certainly not true that a man has less mental energy than a child. What happens, I fancy, is that after adolescence the mind becomes reluctant to exercise itself in unaccustomed ways. The energy displayed may be considerable, but it flows along accustomed channels. The scientific researcher as much as the business man, becomes very much of an automaton. The passion to know, to know just anything, belongs to childhood and adolescence.

THE GRAMMAR OF LIFE

Live in the active voice rather than in the passive, intent upon what you can do rather than upon what may happen to you.

Live in the indicative mood, not the subjunctive, concerned with the facts as they are rather than as they might be.

Live in the present tense, concentrating upon the duty at hand, without regrets for the past and worry for the future.

Live in the first person, criticising yourself rather than condemning others.

Live in the singular number, caring more for the approval of your own conscience than for popularity with the army.

And inasmuch as we must have some verb to conjugate we cannot do better than to take the one we all used both in Latin and in English, "amo," I love. I live in the spirit of intelligent good will that all the activities of my life may be brought into unity of holy purpose.—*Exchange.*

(We are able to reproduce these five halftones through the courtesy of the Editor of the Malayan Saturday Post ED.)

Findings

"Next to the originator of a good sentence is the first quoter of it."—Emerson.

LEST WE FORGET

IT was the faith of the fathers that forced the hemlock on Socrates and nailed Christ to the cross. Certainly it was the faith of the fathers that hanged witches in Salem and whipped Quakers through the streets of Boston. It was the faith of the fathers that closed libraries and art museums on Sundays, called Darwin harsh names and passed laws forbidding the teaching of evolution. To-day it is the faith of the fathers that is invoked in support of a cramped and narrow nationalism, in rewriting history textbooks in the interest not of accuracy, but of tradition, and in discouraging free discussion of topics that from a patriotic or moral standpoint seem dangerous. (*Raymond B. Fosdick, in The Old Savage and the New Civilization*).

CALIBRE

TO preserve peace, we need guns of smaller and men of larger calibre. (*Virginian-Pilot, Literary Digest, January 26, 1928*).

DIAMETRICALLY OPPOSITE

ALL our sophistries and rationalizations leave us still facing the fact that Jesus has bequeathed to mankind a standard of life, a spirit, a method diametrically opposite to the standard, spirit, and method inherent in warfare..... In making a choice of the higher loyalty I am convinced that I actually serve my country better than by fighting in her battles, for I uphold a standard which she should ever have before her and by accepting which alone can she reach her truest and highest life. (*Henry Hodgkin, The Student World, January 1929*).

CHURCHES BLIND

THE Christian Churches in Great Britain are stagnant, and in America they are stooping to sensationalism, or at best are turning themselves into feverishly active social organizations. In both countries desperate and unsuccessful efforts are being made to interest the younger generation, and the Christian Church as a whole is absolutely blind to the revolution in sexual morality which is now proceeding. In the most secure, prosperous and materially advanced country in the world a writer has spoken of "the increasing paganization of America." We may hope that the social qualities will not die, that men will continue to be generous, charitable and self-sacrificing in public work. But is it not true that in a tropical European community, where the Churches are exceedingly weak, those qualities are rarer than at Home? (*Editorial, The Straits Times, April 11, 1929*).

ARTIST, POET, STATESMAN

NOT many Protestant churches select the priestly type as their ministers. Most of them want and need hustlers, for they are often so dead when they call a minister that they need artificial respiration, and are incapable of breathing full-ozoned, spiritual air. They want young men, "strong men" but men whom they can mould into their likeness or their liking. While they often say that they are hungry for the gospel, they are really only thirsty for sugar water with a mild Volsteadian kick in it. When the priest is chosen he sometimes is done to death by pin pricks—a most cruel death; or he is smothered to death in soft, feather cushions—a most shameful death. The priest is not only a priest, he is an artist, a poet (he must be), a statesman (he may be), and the higher he rises from his church into humanity the nearer he rises toward God, and becomes a prophet. (*Edward A. Steiner, The Christian Century, March 7, 1929*).

THE REVEALING CROSS

IT was a sublime insight that prompted the Christian church to accept the cross not only as a symbol of perfect human love but as a revelation of the kind of divine love in which Jesus had his confidence. When dealing with ultimate reality symbols are inevitable and necessary. Only a tragic and a suffering love can be an adequate symbol of what we believe to be at the heart of reality itself. To believe in a God of love without understanding that aspect of his love which the cross reveals is to sink into sentimentality and romanticism. Life is too brutal and the cosmic facts are too indifferent to our moral ventures to make faith in any but a suffering God tenable. (*Reinhold Niebuhr, The Christian Century, March 21, 1929*).

TOLSTOI—A FOOL?

CALL the man anything you will.....a zealot.....a fool..... but forbid us from ever casting any doubt upon his sincerity! His writings, exude sincerity! They are severely, painfully sincere. His honesty of character, in fact, was the prime cause of most of the unhappiness of a life that was extremely sad; nay, he became a martyr to his earnestness equally with Socrates and Bruno and Spinoza. A world of plesaure, a fleshpot life and outward respect were his but for the asking, yet these he renounced because of the convictions of his conscience alone. In substantiation of his unimpugnable sincerity we have the fact that most of the records of Tolstoi's dissipations are from his own hand, in the forms of "Confessions." Is this sincerity? (*J. Charles Davis, The Personalist, July 1928*).

THE CHURCH'S OPPORTUNITY

TO create an atmosphere of openmindedness and freedom in the Church which will make it possible for this generation of young people to face and think through their problems, without shocking their elders, and where they can face all sides of perplexing questions without having the issue prematurely closed by some well-meaning "authority" is a breath-taking adventure, but it is the most imperative need of the hour. It is being done already in many churches. It must be done in many more. Decisions are being made by young people every day that make character and determine destiny. The church's chance to have part in making these decisions depends upon providing a hospitable and sympathetic atmosphere and an understanding leadership. In that direction lies the hope of a new and better world. (*Blaine E. Kirkpatrick, The Church School Journal, April 1929*).

THE AMERICAN PRESIDENTS

A COMPOSITE portrait of the President can be made by blending the personalities of all, by summing up their distinctive traits, by making their personal environments impinge upon each other, by synthesizing their official utterances and acts

The result of the process would be the likeness, not of some particular phenomenon of learning and wisdom, not of some achiever of transcendent results in any particular sphere of action, not of one gifted with the tongue of persuasive eloquence, but of a man of more than average natural and acquired ability, of down-right honesty and patriotism of Gibraltar-like firmness in what he believed to be right, and a passion for public service. If some of the Presidents were mediocre men, their deficiency is more than compensated by the brilliant qualities of others, who have not been surpassed by the proudest figures in the lines of the greatest royal houses. (*Davis Wasgatt Clark, Zion's Herald, March 6, 1929*).

OUR SCHOOLS

D.D.C.

Cambridge Examination Results

Honours—School Certificate Examination.

Thevathasan, A. W. S., A. C. S. Singapore.
Jeyaraj Paranjothy, A. C. S. Penang.
Kuah Poh Tatt, A. C. S. Penang.

Honours—Junior Cambridge

Tan Sim Eng, A. C. S. Singapore.
Parameswara Kuttappan Nair, A. C. S. Penang.

Passes.	S.C.	J.C.
Methodist Girls' School, Singapore	5	4
Fairfield Girls' School, Singapore		2
Suydam Girls' School, Malacca	1	2
Methodist Girls' School, Kuala Lumpur ..	3	12
Lady Treacher Girls' School, Taiping	2	4
Anglo-Chinese Girls' School, Ipoh	2	11
Anglo-Chinese Girls' School, Kampar		1
Anglo-Chinese Girls' School, Penang	4	5
Anglo-Chinese School, Singapore	34	71
" " " Seremban	3	4
" " " Malacca		2
" " " Klang	2	11
" " " Teluk Anson	2	12
" " " Ipoh	15	29
" " " Kampar		3
" " " Parit Buntar	2	4
" " " Penang	26	71
Methodist Boys' School, Kuala Lumpur ..	17	33

We apologise for any errors in the figures, for we have counted only those who, according to the class lists, appeared as candidates from our schools. Except in one or two cases, we do not know the total number of candidates that took the examinations from any particular school. So we are not able to give the percentage of passes. However, we do not regret it as comparisons are usually odious. Among the bigger schools in Malaya, perhaps, the A.C.S. Singapore has done the best. If so, we offer the school our heartiest congratulations.

The schools re-opened on the 15th of April and will go on till the 9th of August. This will be the longest term of the year and, by far, the most important term as far as work in the higher classes is concerned. It will be good news to most of us that, commencing from this year, a long vacation of seven or eight weeks will be given at the end of the year.

Medium of Instruction

Educators in India are beginning to realise that a mistake has been made in using English as the medium of instruction and are introducing as such the vernacular as fast as possible. For natural and full development of mind, instruction in one's own mother tongue is surely to be preferred. But there are limitations. It is interesting to read what Lord Lytton said on the subject in course of a recent address on "Some Aspects of the Problem of Education in India:"

"Then there was the important question of the medium of instruction. Was it realised that in India everything was taught in English? The conclusion has come to us in India in recent years that the use of English as a medium of instruction had imposed a great strain upon the minds of the students and detracted from the benefits which they were capable of deriving from their instruction. It would be realised what this meant if it were imagined that in this country we had all to learn everything we were taught—history, geography, mathematics, science—in, say, Japanese, and from English teachers whose command of the Japanese Language was by no means perfect. It must also be imagined that hardly any books were available to us on technical subjects in the English language, and that for higher researches into any subject we were dependent upon Japanese books, or books in some other Oriental language. We would soon come to the conclusion that what we needed was to be taught elementary subjects in our own language and to be taught Japanese as a special subject by qualified teachers, so that we might be able to make use of technical books for our higher studies."

The Vernacular as Medium of Instruction

That was the conclusion which the authorities in India have come to with regard to English; and his last act as Chancellor of Calcutta University was to sanction an amendment of the matriculation regulations, so as to make the vernacular the medium of instruction and examination, and at the same time to require a higher standard of English as a special subject. It will be some years before these regulations come into operation, as an entirely new set of text-books has to be prepared. But when that was done it would mean that all teachers of general subjects would have to know the vernacular language, and that there would be a great demand for competent teachers to teach English as a special subject.

Is it educationally sound to employ English as the medium of instruction in Malaya? We don't object to English being taught as a special subject. We should like to hear views on the question.

A. C. S. Singapore

The following is part of an editorial note in the Straits Times of 7th April on "Singapore's Library."..... "The Junior Library in Singapore is making progress and it is to be noted that out of a total of 800 members, drawn from some twenty schools, the Anglo-Chinese School has the very excellent record of 234, Raffles Institution has 21! A serious effort to guide and stimulate the reading of students out of school hours is likely to have far reaching results, and the Anglo-Chinese School has set an example which ought to be followed."

Reception to Mr. and Mrs. Hinch: The teachers of the School met at 8 Mount Sophia on Monday the 15th instant to welcome the new Principal, Mr. T. W. Hinch, and Mrs. Hinch. After tea, Mr. Lee Choon Eng spoke a few words of welcome, in the course of which he pointed out the great need of a play ground for the School and expressed the hope that sporting activities would be developed along satisfactory lines. Mr. Hinch, in his reply, said that it would be his earnest endeavour to foster the best traditions of the School and thanked the teachers for their welcome and the promise of co-operation and support in the discharge of his duties.

Mr. Noel Horley: Mr. Noel Horley, the second son of Rev. W. E. Horley was then introduced to the teachers. He joined duty in our Higher School at Cairn Hill on the re-opening day—Hearty welcome.

ENGLISH IN MISSION SCHOOLS

MISSION schools are criticized for their emphasis on the teaching of English and Western science. Few realize that mission schools are forced to concentrate on English by the demand of their Chinese students. I knew a mission in a large city in the interior which on principle refrained from teaching any English in its schools. The result was that the Schools had no pupils, and English was eventually introduced. And the demand for English on the part of the pupils comes from the fact that without it they cannot receive a good salary in the business world. In the same way, since the great majority

of the most intelligent and energetic of the educated young men of China are entering into mass production and distribution of goods, it is only right that mission schools should give them a grounding in the principles of economics, that they may have the theory as well as the practice of the thing. Their ancient doctrines have failed to meet the present situation. They cannot remain without any philosophy. (*Louise Strong Hammond, The Atlantic monthly, November 1928*).

LOAN LIBRARY

The Jean Hamilton Theological Library is being used more than ever and many books are being read by people up and down Malaya. Here is a list of recent additions:

John Wesley the Methodist—*A Group of Authors.*
Private Prayer in Christian Story—*Stoddard.*
Whither Mankind—*Beard.*
Christianity for To-day—*Rall.*
Old Testament Scenes and Characters—*McFadyen.*
The Inner Circle—*Davidson.*
The Church and the Hymn Writers—*Martin.*
The Nature and Right of Religion—*Morgan.*
Science in Search of God—*Mather.*

Books may be loaned for two months and postage will be paid one way.

MINISTERS TAKE NOTE

The Jean Hamilton Theological School offers for sale the following standard books. Some of the books are in excellent condition, others will need re-binding. The selling price is but a fraction of the original cost. Here is a splendid opportunity for a few ministers to inexpensively build up their library. These are sold cash with order.

A Bible Commentary—Ellicott. Two sets of eight volumes each.
Set I. - - - - - $5.00 (Cloth—almost new)
Set II. - - - - - 3.00 (Leather binding)

Clarke's Commentary of the Bible—Six volumes.
$2.00 (needs re-binding)

Religious Encyclopaedia—Four volumes (almost new bindings.)
$6.00

History for Handy Reference—Five volumes.
$3.50 (good bindings)

Twentieth Century Encyclopaedia—Six volumes.
$5.00 (some bindings are torn)

Biblical Illustrator—"The Acts" in three volumes.
$1.00 (old bindings)

Commentary on the Minor Prophets—Eiselen. One volume.
$1.00 (old binding)

People's Commentary on The Acts—One volume.
$ .50 (old binding)

Encyclopaedia Britannica. Four beautifully bound volumes in half leather, in excellent condition, supplements to the Ninth Edition.
$1.50 each.

ENGLAND IN 1869

WE are the richest country in the world, and yet.....more than one-tenth of our population are actually Paupers and Criminals. *Alfred Russell Wallace. The Malay Archipelago.*

Apology

We regret exceedingly the unfortunate mistake which occurred in the printing of the April issue of the Malaysia Message. In the section on Sumatra, the pictures of the Medan Four Square League and the New Jungle Converts were exchanged by the press-men in the printing house. This was done inadvertently by the man who set up those pages and was not noted in the rough proof which is furnished the proof readers. We sincerely hope the Medan Four Square League will pardon us and we can assure them that all readers must have noticed the mistake.

Scenes at the Singapore Boy Scouts Annual Rally at Government House (courtesy of The Malayan Saturday Post.)

Oldham Hall Boy Scouts illustrating basket weaving.

Listening to the Chief Scout's speech.

Sir Hugh Clifford taking the salute.
Mr. F. C. Sands, Scout Commissioner on the left.

We wish to acknowledge receipt of a copy of "The Scholar," the organ of the Royal English School, Singapore. It is Volume I, No. 1. The magazine is attractively printed and arranged and boasts 34 pages. There are excellent pictures of the entire school, the faculty, and of the Old Oldham Hall, which they are renting. We wish them success in their enterprize.

THE BOYS AND GIRLS

E. V. D.

"Thank You"

THERE was an excited scratching at Dick's bedroom door, which was slightly ajar, then Whiskers wriggled his way inside, and trotting across to the bed, thrust his little damp nose into his master's hand, which was flung outside the coverlet.

"Go away, Whiskers," Dick murmured drowsily. "It's much too early to get up."

Whiskers replied with a peremptory bark, and Dick reluctantly opened his eyes. For a moment he blinked at the sunbeams coming slantwise through the window, then he jumped out of bed, and began hastily to dress, for he had just remembered that this was a very special day—in fact, it was his birthday.

In order to reach the breakfast room in the shortest possible space of time, he slid rapidly down the banisters; but his progress was somewhat delayed when he tumbled in a heap at the foot of the stairs, and got inextricably mixed up with Whiskers.

"Oh, go away, Whiskers!" he exclaimed, as a moist tongue swept across his cheek. "I've just washed my face, so you needn't do it again!" and scrambling to his feet, he hastened into the breakfast room. It was empty, but there, in his place at the table, was a pile of mysterious looking parcels.

"What a ripping bat!" he cried, as he lifted up his father's present. "Come along, Whiskers, we'll go straight up to Dad's room now, and thank him."

"Why?" said a voice.

Dick turned in surprise, and found a stranger standing beside him. "*Why?*" he echoed, feeling so puzzled at the question that he didn't even think of asking the intruder who he was, nor how he had got into the breakfast room at that early hour in the morning.

"Yes—why are you going to thank your father for the present he has given you?" repeated the Stranger.

"Because people always say 'thank you' for a gift," replied Dick. "It wouldn't be grateful not to!"

"You do not always thank your Heavenly Father for His gifts."

"Why, I never forget to say grace before meals," protested Dick; then he added honestly, "at least, if I *do* forget mother reminds me, so anyhow I always say it."

The Stranger smiled. "And does God give you no other blessings beside what you eat and drink?" He drew Dick to the window. "Look out there at the flowers; and listen to that blackbird singing his morning song on the topmost branch of the apple tree. Both the flowers and the birds are presents from God. Have you ever specially thanked Him for them?"

"Well, not specially," admitted Dick. "You see, the flowers come up each year, and there are lots of them, as well as lots of birds, so I've never thought of them as *gifts*."

"And yet both give you great pleasure, for I have seen you at work on your own little flower patch at the bottom of the garden, and I have also heard you trying to imitate the blackbird's song, so I think you would miss them very much if they were taken away from you."

"Yes, of course I should. I'm ever so proud of my garden; you should just see it when the pansies and stocks are out, it looks beautiful then," said Dick with enthusiasm.

"Then why not thank God for them just in the same way that you intend to thank your friends for all these presents?" The Stranger turned to the table, and picked up one of the parcels lying there. On it was written, in a scrawly handwriting, "From Jack, with best wishes to Dick."

"There's sure to be something ever so nice in that one if it's from Jack," said Dick, eagerly taking the parcel, and beginning to open it.

"Jack is your school chum?" questioned the Stranger.

Dick nodded. "Yes, he's a splendid chap—likes all the same hobbies that I do, you know, only he's ever so much cleverer at them than I am." Dick's tone of admiration paid tribute to his absent friend.

"And you always enjoy your games more when he joins in them, I suppose?"

"I should just think I do!" exclaimed Dick, amazed that the Stranger should ask such an unnecessary question.

"Then isn't 'friendship' another of God's *very* good gifts?" The Stranger stooped, and rubbed Whiskers' rough head, "And the loyal devotion of your little four-footed pal here—isn't that also worth a 'thank you'? If an earthly friend had given you so many good things you wouldn't dream of receiving them in silence—you'd want to *tell* him how grateful you were, so why not tell God also?"

Dick was beginning to feel very restive at what he considered was a lecture on his birthday morning, but when he looked up with words of indignant protest on his lips, there was something in the Stranger's wondrous eyes that made him pause. "Isn't it queer," he said, with sudden impulse, "I've never seen you before, and yet I feel as though you were a real friend whom I had always known!"

"No, you have never seen me before, but I am always quite near you," replied the Stranger, with a smile. "I am your Guardian Angel."

Whiskers suddenly gave a shrill bark, and Dick turned to quieten him. But what had happened? There, in front of him was the rail of the bed, and beyond that the window with the sunshine still streaming in through the curtains, while from outside came the clear tilting notes of a blackbird.

"Why, it was only a dream, after all!" exclaimed Dick. "I must have fallen asleep again after you first wakened me, old chap."

Whiskers, hearing himself addressed, gave another resounding bark, which brought Dick very quickly out of bed.

But though it was "only a dream," Dick's prayers took a little longer to say that morning, for when he came to think out the matter, he found, after all, that there really were quite a lot of things for which to say "Thank you."

Children, I know that some of you live in crowded cities, and instead of a garden full of flowers, and the song of the birds, your eyes and ears have nothing but the sight of chimney pots, and the noise of traffic to greet them when you wake up in the morning; but whether you live in crowded city or quiet village, God's good gifts still surround you. Like Dick, you also possibly have a school chum who shares all your interests, and makes life happier thereby. Then the joy of football or cricket when lessons are over, and the health and strength that enables you to play these games with such zest. Don't you think these are one or two of God's good gifts that should have a very special "thank you" in your daily prayers? Of course you do!

LEWIS DUTTON.

Only a Rumor.

What do you suppose Henry Ford is figuring on since Chevrolet put out its six;

(Answer—Paper, of course.)

Possible Tenant—But, look here. There is actually moss growing on the walls!

Agent—My dear sir, at the rent we're asking you surely don't expect orchids.

Visitor—Can you tell me the time, little girl?

Angela—Sure; it's 12 o'clock.

Visitor:—Only 12? I thought it was more than that .

Angela—It's never more than that in these parts, sir. It goes up to 12 o'clock and then starts again at one.

Family Worship

JOHN WRIGHT BUCKHAM

It is hoped that the new interest in the conduct of common worship will lead to a like interest with respect to family worship. For normal worship includes individual and family worship as well as common, or community, worship, and all three are needed and need one another.

Yet to maintain family worship in any form today is increasingly difficult. If it is to be done at all helpfully, the old formality and lengthiness must give place to more of brevity and reality. But escape from formality does not mean the absence of form. Indeed, the use of carefully prepared prayer is necessary in order to secure brevity.

The custom best adapted, as a rule, to modern conditions is to follow breakfast with a brief service about the table, beginning with the repetition of a short passage of Scripture in concert—e.g. the twenty-third, or thirty-second, or one hundred twenty-first Psalm, or parts of other Psalms, or the thirteenth of I Corinthians, or the Beatitudes—and the reading of a prayer from one of the manuals of worship (like the new edition of Rauschenbusch's "Prayers"), concluding with the Lord's Prayer, or, if the time is very limited, the Lord's Prayer alone.

If for any reason such a service as this seems impossible—better, in addition to it—"grace before meat" gives the touch of family worship to a home otherwise without any formal recognition of religion.

This need not necessarily be customary at every meal—especially as the entire family is unlikely to be present always—but once at least each day it is a comely and reverent and beautiful act for the family with bowed heads to unite in an expression of thanksgiving voiced by the father or mother or by all together. It may be the one touch of religion that makes the family, in that respect, kin— the one indication that the child may have that his parents are Christian not only in spirit and conduct but in definite purpose and outward expression.

Simple as this home worship is, it is not without the difficulties and dangers which attend everything that has to do with the finer expressions of the human mind and heart. Routine is apt to deaden any custom, however good. If the formula used is always exactly the same, it is almost certain to become lifeless and barren; yet if a new form of grace for each meal were attempted, it would tax originality quite too heavily. The best way would seem to be to have several forms that can be used alternately, some of them being adapted to varying circumstances in the day's experience.

The following forms may prove suggestive:

Morning.

For sleep and awaking we thank Thee, our Father, and for the gift of another day. Help us to use it for our own good and that of others and to Thine honor. Amen.

For all that refreshes and strengthens us we thank Thee, our Father. Grant us grace for duty and joy in service.

For the good gifts of food and friendship, of home and health, of work and rest, we thank Thee, Giver of all good.

For this new day, we thank Thee, our Father. Help us to give it back to Thee well spent in attainment and service.

For morning light we thank Thee, Father of lights. Help us to walk this day in the light as Thou art in the light.

Giver of all good, we thank Thee for all Thy gifts. Give us with them that best gift of gratitude.

For the evening meal.

At the evening hour we return thanks, our Father, for the day. Grant us rest and peace this night.

Give us patience and good cheer in the duties of this day.

For daily food we thank Thee, our Father. Help us to do our part to bring in the day when all Thy children shall have daily bread.

For life and love, for work and rest, and all that makes life glad and good, we thank Thee, our Father.

The Positive Faith

One of the best portions of Bruce Barton's latest book "What Can a Man Believe "comes in the chapter—The Magic That Moves Mountains—and might be entitled also 'The Positive Faith.' The setting is as follows:—

"Some upper classmen assembled one night in a college hall to listen to two speakers. A bishop of distinguished service and great spiritual power was one of them, and a public lecturer, widely advertised as a professional agnostic, was the other. The plan was for each man to present his own philosophy of life. The audience, while not large, was very earnest, and obviously looked for a spiritual debate. The bishop spoke first.

Gray-haired now, a trifle bent, the old man had started his service in the foreign missionary field, and more than once in his youth had risked his life for his faith. On his return to this country he had held influential pastorates in many cities, becoming the friend and confidant of men of every sort. He knew all there is to know of human hopes and fears, sufferings and joys, achievements and tragedies. Yet his fine face was ruddy and untroubled as the face of a little child. No one who looked at him could doubt that he had, in truth, "Cast his burdens upon the Lord." His tone was deep and sympathetic.

"Nothing that is worthwhile in life can be proved," he said. "Men speak of depending on science, but science itself depends on faith. It assumes that 'every effect must have an adequate cause'—a tremendous assumption which no one can prove. All scientific discoveries have been made by men who believed more than their eyes could see or their fingers handle. 'He who does not look beyond the fact' by which he meant that the eyes of the imagination—of faith—must first see what may be before the eyes of the flesh can see what it is.

"I cannot prove to you that there is any purpose behind the universe. It may be that the whole thing is a mere happening, a jest of circumstances; that we and all who have been before us or are to come after us are no more significant than the flies that live their whole existence in a single hour, or bubbles that appear on the surface of the stream and break and reappear. I can not prove to you that this is not so. But, my friends, no man can prove to you that it is so. The existence of Reason behind the universe, or its non-existence, are both beyond the power of finite minds to establish. Since, therefore, the choice is free between the two alternatives, I choose to accept the positive faith. For that faith gives significance to my life and the lives of all men. It clothes me with conviction. It invests me with the right to go forward with firm step and head erect, as one who shall not perish. In place of worry and fear, it sets up hope and courage. It is the pathway to power."

When he had finished the other speaker arose very slowly and looked down into the eager faces of those young men. He stood silent for what seemed a very long time, searching their eyes.

"I am going to surprise you, my young friends," he said at last. "Perhaps in a sense I shall disappoint you. I am an agnostic. Some of you have come in the expectation that the Bishop and I should vigorously disagree. You had expected that I should call the great skeptics of history to my aid, and marshal the arguments which seem to prove that man is a creature of the moment, bound for oblivion in death. I confess that this was my purpose when I came.

"But I have changed that purpose. I am going to say only one thing to you young gentlemen. It is this; if you can believe the things that our friend the Bishop has been saying, then, in God's name, believe them! The texture of my mind is such that I myself cannot go farther than to say I do not know. If you can go farther, if you can have a positive faith, then with all my heart I congratulate you. I would give anything in the world if I could. For what the Bishop has claimed for his faith is true. Skepticism has no vitality; the motive power of progress is faith."

He sat down, and after a few minutes of rather embrassed silence the meeting disbanded. The students were surprised, but the Bishop much more so. He had expected a contest. Instead of which he had listened to a testimony far more moving than his own, the almost tragic confession of one whose intellect would not let him go a step beyond the things which can be seen and heard and felt, but who looked with hungry yearning into the richer lives of those who can believe and do."

GRIN & BEAREM

An Incautious Suggestion.

"Here's Rev. Newell, shall I ask him to join us?"

"Oh' Roy—er—this is so sud--den."

Professor: Have you ever had trigonometry?

Fritz: No. sir. it was typhoid fever that makes me look this way.

Harold H. "I saw you in church last Sunday"

Gordon H. "I didn't notice you."

Harold H. "I suppose not. You see, I took up the collection."

Warren found it necessary to notify his mother that he might not be home that evening in which case he would phone her. This is what he told her:

"I'll ring you at 6 o'clock. When you hear the bell you'll know it's me. Don't answer it, and I'll get my coin back."

Angry Customer (tossing a package on the counter): "Makes washing a pleasure does it? Does the washing while you wait, does it? It's the little flakes of soap that—"

Grocer: "Madam, one moment, please. This is not soap."

Angry Customer: "Not soap? Not soap?"

"No. Your daughter asked for a half-pound of grated cheese and a half-pound of soap flakes. This is the cheese."

"My stars! And last night I made a pudding."—Progressive Grocer.

Sir John Lavery, the famous painter, tells a story about an old Scottish gardener in the employ of a friend of his, who went one day to an exhibition of pictures in London. Among them was one labeled "The Fall." The gardener surveyed this so intently that his employer was moved to ask him his opinion of it. "I think no great things of it," was the reply. "Why, sir, Eve is tempting Adam wi' an apple of a variety that wasna known until about twenty years ago."—*Baptist Banner.*

The pupils in an Alabama school were asked to construct a sentence containing the word "amphibious." As quick as a flash the son of a local preacher gave out the following: "Most fish stories am fibious."

Teacher—"Abie, can you use the word *disease* in a sentence?"

Abie—"Papa vanted to know who vass talking on de phone, and I said, 'Disease Abie, papa.'"

Correspondence

The School Editor,
The Malaysia Message.

Sir,

I read with interest the report of the official opening of the Anglo-Chinese School at Cairnhill (Singapore). But I was keenly disappointed in finding no mention at all of the name of the one man who first foresaw the need of a separate building for the work of the higher departments of the A.C.S. Singapore, and who, in fact, had plans for various additional buildings; and it was he who was, fortunately or unfortunately, responsible for the purchasing of the Cairnhill property. That man is the Rev. J. S. Nagle, Ph.D., one of the best-liked principals and educators that the A.C.S. Singapore and the Methodist Mission have ever had in Malaya within the personal and indirect knowledge of the writer. It was he, too, who secured the large contribution from Mr. Tan Kah Kee and other substantial contributions for the "Mission." He had gained the confidence and won the respect of all the Asiatic peoples in Singapore.

He also had planned many things for the A.C.S. Old Boys' Association, including the much-needed reading room for the Old Boys. But, alas, his plans and projects, including the now-abandoned Anglo-Chinese College project, were not to be. The name of J. S. Nagle deserves to be remembered. His many friends and the Old Boys of the A.C.S. Singapore will never forget him.

DJI HIAN JAP,
An Old Boy and former Teacher,
A.C.S. Singapore.

Gates Hall, University of Chicago,
Chicago, Illinois, U.S.A.

Sibu, Sarawak,
Easter Sunday Eve.

Dear Friends,

This is a wonderful empire in the making. Thousands of acres being newly developed for rubber. I stood on one high hill the other day where we could see for a distance of 30 miles square, all the jungle had been cleared and rubber saplings planted. No exageration, Hoover's have and are doing a wonderful piece of work. I returned Friday eve after being out for eight days eating Chinese food and talking hardly anything but Chinese and not seeing a white face. Had the privilege of preaching the Easter sermon in the Masland Memorial Church. Mrs. Hoover has a fine Chinese girls' school here. I have met and will meet more of my old Chinese play-mates who I knew in China when we were boys together. The man who follows Hoover will have to go some. Am off to-morrow for another week. My round will not be finished for another 21 days. Such is the life of an itinerant or *travelling elder* of the Methodist *persuasion* in Borneo.

Have seen lots of Dyaks. They certainly don't look any to beautiful and don't wear any more clothes than they have to.

Cordially yours,
DOUGLAS P. COOLE.

Vaddukoddai,
Jaffna,
Ceylon.
13.4.29

Dear Friends,

Many a day I thought of writing a few lines to say how I am getting on, but circumstances and chiefly illness had prevented me from doing so. After some time of my arrival here I had an attack of Malaria now and again and been in bed for a few days. An American Missionary Doctor, Dr. Jameson attended on me and I hope that I am fully recovered from it. I am still under his treatment. I hope to leave this place about the middle part of May. I am at present at the seaside for a month and hope to have benefited by it. I also visited my wife's grave in Madras.

I had the joy in taking part in some of the services of the Churches here during Passion week, Good Friday and Easter. The services have been good and been a blessing to me and to others. I also took part in an English Service and gave an address to the College students here. Being a native of their place I was eagerly anxious to testify to the saving Knowledge of Jesus Christ. In fact I preached more than I should have done.

The various missions are doing splendid work here against so many odds and oppositions. I have visited some of their institutions and I was marvellously impressed that so much is being done. I wish I could write to you in detail. I was present at a Union meeting of the ministers of all denominations working here. It was a unique gathering. I wish we had one of that kind in the Straits. This Union meeting is held regularly each quarter. All phases of work in the ministry, schools etc. are discussed basing on evangelisation. It seems to me there is more co-operation of the various missionary bodies here than I find in the Straits.

I sometimes think that I should serve our people here; for there is still plenty to do in God's work.

With my best wishes and regards to all our brethren.

I am,
Yours Sincerely,
J. A. Supramaniam.

Maid—"The furniture man is here."

Mistress—"I'll see him in a minute. Tell him to take a chair."

Maid—"I did, but he said he would start with the piano and radio!"—Sales Tales.

"What is the best thing to take when one is run down?" asks a newspaper correspondent.

"The number of the car."—Stratford Beacon-Herald.

BOOKS

AT PRICES WHICH CANNOT BE REPEATED

THE ENTIRE STOCK OF RELIGIOUS LITERATURE in the Malaya Publishing House has been bought by the Committee on Publications and Church Extension (Malaya members) at a figure which makes it possible to offer the books to you *at prices lower than the same books can ever be offered again.* A complete list of the stock will be mailed on request.

A few of these unprecedented values are:

THE MEANING OF GOD *By H. F. Rall*.....$2.25

Dr. Rall shows that the far-away God actually comes to share the cares and aspirations of human life, and discusses the relation of God to the associated life of men, in home, community, industry and state, finding that the old idea of autocratic or arbitrary command gives way to an inner conviction of right, inspired by, and at one with, the purposes of a righteous God.

THE HEIGHTS OF CHRISTIAN LOVE *By Doremus A. Hayes*.....$1.80

Paul's treatise on Love is one of the sublimest passages in the Bible and in all literature. Professor Hayes has written an interpretation of this great chapter that discloses a keen spiritual insight, a broad and deep intellectual sympathy, and a remarkable gift of felicitous appreciation of the meaning and significance of this immortal message of the Great Apostle.

THE SOUL'S SINCERE DESIRE *By Glenn Clark*.....$2.40

The *Atlantic* for August 1924 contained an article, "The Soul's Sincere Desire," by Glenn Clark. The interest in this article was so tremendous that the entire edition of the magazine was sold a once and hundreds of requests to reprint were received. As a result, he prepared this book, which shows the miraculous force of prayer in his life and exemplifies a technique of prayer that will offer practical aid and comfort to many people.

THE ORIGINALITY OF THE CHRISTIAN MESSAGE
By H. R. Mackintosh.....$2.25

The absolutely new in Christianity—the thought of God as a loving Father, consciousness of forgiveness, fellowship with God, trust, optimism, hope of immortality, the cross with a power for redemption not possessed by legalism, Greco-Oriental mysticism, and intellectualism—is clearly set forth in this book.

JAMES W. BASHFORD, PASTOR, EDUCATOR, BISHOP
By George R. Grose.....$2.40

The very recent church has had no more interesting and fascinating figure than the late Bishop Bashford. From the day when he went to China the air of romance and heroism, adventure, and great deeds surrounded him. This volume is of surpassing value and fascination.

Write:
COMMITTEE ON CHRISTIAN LITERATURE
2, Mt. Sophia, Singapore.

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